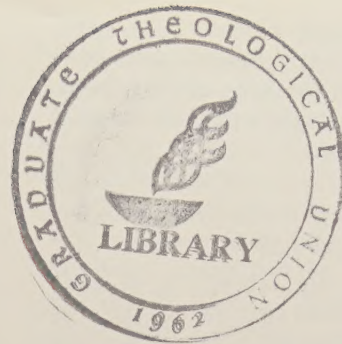




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Leaves of Healing



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“Laborers Into His Harvest”

By General Overseer Roger W. Ottersen

Opening Theme Message for Convocation 1984

Our Convocation theme for 1984 is, believe, a timely one. The Bible speaks much of labor and laborers, and all through this week different aspects of this theme will be presented. Tonight, I would like to focus our attention on the “laborers.”

In Luke 10, we find the only record-account of the Lord sending out the “seventy.” These were sent out two by two into all the cities and places where Jesus, himself, was about to go. They were sent ahead to prepare the way for coming.

The work of the seventies was a limited ministry. This reminds me that our lives and ministry is also limited. We won’t be here forever. That is why we are encouraged to make good use of present opportunities, for “night cometh when no man can work.”

Who were the seventy? Certainly not the apostles, for the Scripture says Jesus sent “other seventy also.” They were unnamed believers. They were like thousands of unknown laborers for Christ today—responding to Christ’s call and going about their work solely for the Lord. Their faithful service for Christ may escape the notice and praise of men, but can never escape the notice of the Lord, for we

forget your work and labor of love, which ye have shown toward his name, in that ye have ministered to the saints, and do minister.”

(Hebrews 6:10)

The urgency of the need and the commission to “Go,” were expressed by Jesus to both the Twelve and to the Seventy. “*The harvest is great, but the laborers are few. Pray! Go!*” The commission that Jesus gave to the apostles, he gave also to the laymen. “*Go and make disciples.*” Go and share the love of Jesus.

At a recent staff meeting, we listened to a tape by Dr. Adrian Rogers. He was speaking to a large gathering of people and he began his message by asking several questions: “Is there anyone here who has been a ‘Miss America?’ Anyone a Mr. Universe? Anyone who has won an olympic medal? Any congressmen or senators? Any born into royalty? Not a single person responded to the affirmative. Then Dr. Rogers quoted 1st Corinthians 1:26 and 27:

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;...”

Many of God’s chosen laborers in our church are not accounted as the “great” in society, but are precious to the Lord. God is able to take a “nobody” and by His grace, make a “somebody” out of him. Like Billy Sunday, whom many considered a fool, but when he preached, hundreds gave their hearts to the Lord.

Who are the laborers? For the most part, they are the unnamed, unsung faithful in every church who quietly serve their Lord because they love Him. Where are the laborers? Everywhere! They are in the business world, the student world, the professional world, the blue collar workers, store clerks, farmers, and housewives. They are in every walk of life—living out their faith and sharing the love of God with others.

What are the laborers to do? Go—work—and pray! In other words, they are to simply obey the Lord of the harvest. To *go* means to go where the harvest is—to go where people are who need salvation in Christ. Start where you are but remember that the work is not completed until the world has been reached with the gospel. To *work* means to make effort to reach people with the gospel. That involves more than just “living the life before them.” It means evangelizing them—that is—sharing the gospel with them. But more than that—it means being involved in their lives—being a friend, expressing a loving and prayerful concern for them. This is implied in the words of His commission to the seventy when He sent them out:

“Go your ways;...And into

For God is not unrighteous to

whatever house ye enter, first say, Peace be to this house... And heal the sick that are there, and say unto them, The kingdom of God is come near unto you."

(Luke 10:3, 5, 9)

A laborer, then, is one who goes where the Lord of the harvest directs.

Secondly, the laborer is to pray. There are at least two reasons for praying: (1) The harvest is far greater than what he, alone, can handle; and (2) he, in his own strength, can accomplish nothing. The laborer can plant the seed of God's truth in the mind and water it with prayer and love, but God alone can give the harvest.

In his going, working and praying, the laborer is also to trust. Jesus said: *"Carry neither purse, nor bag, nor shoes. And into whatever city ye enter, and they receive you, eat such things as are set before you."* As it is the Lord who sends forth the laborers, it is also His responsibility to provide for them—and this He does through other believers.

The laborer is also a messenger of peace. Jesus said: *"And into whatever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again."* (Luke 10:5, 6) Zion's salutation is, "Peace to thee!" and was most likely suggested by this passage of scripture. To share the gospel is to bring peace—peace with God and peace between one another, and peace to the heart.

The laborer is to maintain a spirit of contentment. Jesus said: *"And in the same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire. Go not from house to house."* (Verse 7) The goal of the laborer is to give, not to see how much he can get. As Jesus came "to serve, rather than to be served," so His disciples are to have the same motivation in life. Christ's laborers are "to be content with such things as they have," knowing that the Lord will provide as He sees fit.

The laborer is also to proclaim the message of the gospel in the authority of Jesus Christ. He is not to be ashamed or embarrassed or timid in proclaiming the gospel, for "it is the power of God unto salvation to all who believe." Jesus manifested His authority through them by giving them power to heal the sick and to cast out demons. Today also, we go in that same authority, knowing that Jesus

Christ has all power and authority and has invested that authority in obedient believers. "We are more than conquerors through Him that loves us."

"The harvest truly is great, but the laborers are few," is as true today as when Jesus spoke those words. The need for "going," "working," and "praying" is as relevant today as in the days of the apostles. Are we heeding Christ's call?

An artist decided to paint a picture of a decaying church. Many of his friends were anxious to see how he would picture it. They had in their minds the picture of a decaying building, perhaps with boarded up windows, uncut grass, etc. To their surprise, the artist painted a picture of a beautiful, modern edifice. Looking through the door one could see a beautiful stained glass window, a very fine organ, and velvet covered pews. At one side of the wall you could see a little offering box, marked, "For Foreign Missions." Covering, and upward from the box was a large cobweb. The accuracy of that painting can be seen in the message of Jesus Christ to the Church of Laodicea (Rev. 3:14ff).

This week of Convocation, we will have presented to us the challenge of Missions. At the concluding service, next Sunday, we will have the opportunity to give toward missions and to make a "Faith - Promise" to give regularly to missions over and above our tithe on a regular basis—as the Lord provides.

Finally, we come to the reward of the laborer, both temporal and eternal. One of the immediate rewards for serving Jesus is "joy."

"And the seventy returned again with joy, saying, Lord, even the demons are subject unto us through thy name."

"And He said unto them, I beheld Satan as lightning fall from heaven."

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." (Verses 17-19)

There is joy in serving Jesus, joy in His fellowship, joy in His victory over the forces of evil, joy in fellowship with other believers, and joy in seeing things accomplished for God. But this is as nothing compared to eternal rewards which the laborer for Christ receives. Jesus also said:

"In this rejoice not, that the

spirits are subject unto you; but rather rejoice, because your names are written in heaven." (Verse 20)

The greater joy is in our relationship with God through Jesus Christ—the forgiveness of our sins, and our co-heirship with Christ, whereby we will reign with Him in glory throughout all eternity. That is our greatest joy—and wonder of wonders—it is also the joy of our Lord Jesus Christ, for again we read:

"In that hour Jesus rejoiced in the Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."

(Verse 21)

I know that many of you are faithful laborers for Christ, and I rejoice with you in your present service and eternal glory. Yet, it is possible that others may be here who have never put their trust in Christ for salvation. If that is true of you, may I urge you first to consider your relationship with Christ. He is reaching out to you tonight. Will you not respond and receive Him into your heart and life?

Perhaps the Lord is speaking to you tonight of service for Him. Will you answer as Isaiah did of old? "Here am I, send me!"

We are praying that God would send forth a couple to South Africa to work among the Amazoni people. God is opening up a great door for us there and the need is great for laborers. Pray with us that God will send forth laborers to this harvest field—and when God sends them, let us be prepared to support them.

It has been our custom on the opening night of Convocation to give an opportunity to make a commitment or recommitment to the Lord. If God has spoken to your heart tonight and you would like, publicly, to make such a commitment, then I invite you to come and stand with me for our Prayer of Consecration. I ask you not to come unless you seriously mean what you are saying.

[A large number came forward, filling the platform and isles. Others stood at their seats.]

If this expresses the desire of your heart, then repeat this prayer after me:

"Heavenly Father, I come with praise and thanksgiving for all that

...ou have done for me. I hear your
...ll for laborers. I ask you to use
...2. Forgive me for selfish living;
...rgive me for careless service. I
...ant my life to count for you. Take
...y life, my strength, my all. Lord,
...n willing to go, to pray, to work,
...give. Here am I, Lord. Use me. In
...sus' name. Amen.

[Pastor Ottersen then closed with the following prayer:]

"And now, our Father, we ask your blessing on these members and friends of the Christian Catholic Church. Lord, we acknowledge our humanness and weakness. We are a needy people. We ask that you will take us as we are and make us what we ought to be—in spirit, soul, and

body. Lord, we have prayed tonight in an act of commitment. We have asked you to take us and use us. Help us to know and to do your will. May we from this day forward be more faithful—and grant that our lives might so shine that others will see Christ in us. Help us to be laborers, committed to the work you call us to do. This we pray in Jesus' name. Amen.

Convocation '84 was, as anticipated, a great inspiration and blessing, and, as expected, those who got the most out of it were those who put the most into it. There were twelve official delegates from outside the Zion area and their wives and children and other official delegates and visitors. Those who made the greatest effort to invite delegates into their homes for meals or as overnight guests no doubt enjoyed the greatest blessing. For me, the two greatest areas of blessing were the morning services and listening to testimonies of different ones, and the time spent with the delegates, either at home or "sight-seeing."

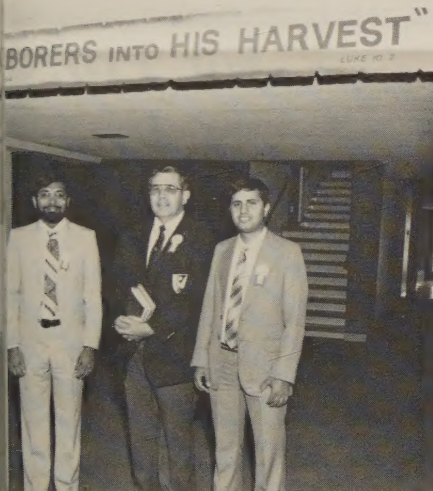
Report of Convocation '84



Those from Inscription House Navajo Mission were: Roy and Sue Tate and daughter, Danny and Elizabeth (Tate) Chee and children, LeRoy and Sue Nez, Jerry and Mary Begay and David and Florence Tate. Little Benjamin Chee is the child that was kidnapped when about two days old and found a week or so later in Phoenix.



Those baptized were, back row, left to right: Jill Marie Wright, Lisa Kay Petrosky, Laura Marie Gaede. Front row, left to right: Stacy Anne Lundstrom, Amy Elizabeth Ohmstead, Kristin Marie Taylor, and Michele Marie Kintigh.



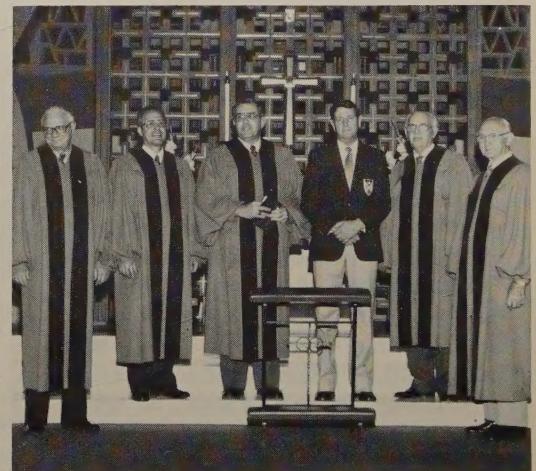
Pastor Ottersen with James Harichand, Guyana, and George Nassar, Bethlehem, Israel.

We were especially pleased to have George Nassar from Bethlehem, Israel with us as it was his first time to be here. In all previous efforts to have him here had failed. We are grateful for all the sacrifices made so that all the delegates could be here, and we praise God for the mutual blessings one to another. Other delegates and visitors included James Harichand, Guyana; Jerry Harrichand, Canada; Larry and Mary Allen, under Wycliffe in the Philippines; Gene and Anita Clymer, Phoenix; Dean and Audrey Matteson, Phoenix; and Dean and Susie LaBelle, Michigan.

City, IN; Bernard and Edna Reimer, Roy and Susan Tate, Jerry and Mary Begay, LeRoy and Sue Nez, Danny and Elizabeth Chee, and David and Florence Tate, all from Inscription House Navajo Mission; Leland and Sara Barton; Robert Gustafson from JIM Camp; Bruce Blickle, Navy Chaplain; and Myra Sutherland from Guyana.

Rev. Edgar Mahon, superintendent of the Mahon Mission in South Africa, who had come to Zion for the Mahon Missionary Conference, and being unable to remain for the Convocation, was ordained as an elder in the Christian Catholic Church on the opening Sunday morning of Convocation. The reason for this is that Rev. Mahon will be carrying a greater responsibility of work with the Amazoni people—the people of Zion. Many of these African Independent Churches will be coming under the Christian Catholic Church of which Rev. Mahon will be the superintendent. (More about this in the next issue of the Leaves.)

Special times during the week were the Monday noon luncheon for the Christian Catholic Church staff and delegates, the Wednesday sack luncheon for all, and the Baptismal Service on Friday night.



Those participating in the ordination service of Edgar Mahon, include left to right: Pastor Mainord, Pastor Minton, General Overseer Roger Ottersen, Edgar Mahon, and retired pastors, Jaybez Taylor and Carl Lee.



Those being commissioned as Preparatory Ministers for the first time by Pastor Ottersen, include, left to right: Dale Stewart, Minister of Youth at C.C.C., Dean LaBelle, Minister of Music and Youth at Michigan City, and Robert Gustafson, serving as Director of JIM Camp.



Those having their Commission as Preparatory Ministers renewed included, left to right: LeRoy Nez, Timothy Allen and Douglas LaBelle.

Blessed are those who have learned to admire but not to envy; to follow but not to imitate; to praise but not flatter; and to lead but not manipulate.

Failure doesn't mean you'll never succeed—it just means it may take longer.

God doesn't love you because you are important, but you are important because God loves you.

God wisely designed the human body so that we can neither pat our own backs nor kick ourselves too easily.

The climactic service on Sunday afternoon of October 7, was indeed, an inspiring service. The music by the choir, joyful singing by the congregation, seeing young men commissioned for Christian service, new members being added to the fellowship, a challenging message by the pastor, and the march around the barrel to give our missionary offering contributed to a real spirit of celebration in Jesus Christ.

THEME CHORUS:

Lord of the Harvest

*Lord of the harvest, Hear us we pray,
Send forth the Laborers, While it is day.*

Night soon is coming, Our work will cease.

Lord of the Harvest, O grant the increase.

*Lord of the Harvest, I am aware,
People have burdens someone must share.*

*You are the answer for ev'ry need,
Lord, I will serve you where ever you lead.*

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MISSIONS

For Praise & Prayer

"So we ourselves ought to support such people . . . to be fellow workers with them in the truth." III John 8.

Egypt

Note: In a recent tape sent to Overseer Ottersen, Randolph Capp expressed the following:

I have a whole list of projects that will keep me busy for quite a while. CEOSS (Coptic Evangelical Organization for Social Service) wanted me to redo their symbol, or logo, so I have completed this. I am also working on a catalog for their Arabic book listings. We are going to do a promotional information package on the entire work of CEOSS. I'm looking forward to this because I will be able to go down and study the various operations CEOSS has in the villages—to learn more about the organization. We are discussing the development of a standardized Sunday School curriculum for the evangelical church. There isn't much in Arabic that is in use by the evangelical churches. Leaders from evangelical churches in Egypt will meet to discuss and agree on Sunday School

curriculum. Then translation will begin and I will do all the design work and redrawing any necessary illustrations for publication. There is a great need for a systematic Bible teaching material for children, and I look forward to working on this.

Pray for the three artists I work with. My desire is to work with and train them, not for them to depend on me, but that they will be able to work on their own. I am really glad for the opportunity to be in this position. Such projects as the standardizing of the Sunday School curriculum for the evangelical church will have a wide impact on many people and will demonstrate to the Egyptian artists on staff the long range effect upon the Lord's work through literature that is produced here.

My biggest difficulty continues to be the learning of the Arabic language. There are three or four people where I work that speak English fluently, a few

more that speak a little English, but most speak very little English at all. Sometimes it is difficult to express myself enough just to get an idea across.

In regard to the chalk work, it has taken a long time just getting the equipment built, but I have now also begun making the chalk. As I'm always using it up, making the chalk is an ongoing thing. I have talked with an Egyptian Christian worker about working together with him in my chalk drawings. This brother is a real evangelist, a leader who yearns to see people come to the Lord. I have to work on the drawings to go with the themes we decided on. The biggest difficulty is in getting the music together. We have a lady who can do the music for young children but need someone for the adult level.

I had been asked to speak at a meeting, and at the end I asked the man sitting next to me if he knew

one who had knowledge of or ability to write adult level music. He said he could write the words but not the music. For one of the pictures I have been working on, he knew a song having the exact theme. It is fantastic how the Lord puts things together to get His work done!

Love in Christ,
Randy, Nancy and Christopher

Amman, Jordan

Letter from Jo Gittings)

As I sit here in my familiar room with the sight and sounds of Amman around me, it's hard to believe that I was really in the United Arab Emirates so recently. The time went by so fast! Crowding into my memory are many faces: Arab, Indian, Western, my co-workers, patients, and friends. I worked hard (and discovered I wasn't used to it anymore) and rediscovered the reason why I am learning Arabic. In order to face with Arab women, struggling mightily to communicate on an elementary level, I longed to be able to share my thoughts and feelings, to participate in their lives. Without knowing the language, the subtle politeness and customs, it would be impossible to become closer, to become a real friend.

Oh, how I felt the prayers! I knew I was being held before the Throne, as the day I experienced an unexplained joy and lifting of my spirit just when my synch was getting the best of me. I was able to renew an old friendship that is very precious to me, as well as having the opportunity to participate as a leader in a women's Bible study. I made new friends and renewed old friendships among the hospital staff. I praise the Lord for my experience.

Now I see ahead my last year of language school in Jordan. I need continued prayer for my studies; the friend that the Lord gives me, and opportunities to use the Arabic that I know ways that are honoring and glorifying to Him. These last three terms are much more difficult in that much is required and more time is needed to concentrate on studies. As always, I need prayer that my priorities will be brought to light!

As you begin a new school year, or start a new project, or continue in your regular job, let us be praying for one another. Let me know how I can be praying for you. I want to thank you for your prayers and letters and other material help. I appreciate it all. I am

experiencing the closeness of God as I turn to Him for strength every day. May you also experience a drawing near of our precious Lord.

Love in Him,
Jo Gittings (Phil. 1:3)
P.O. Box 1932
Amman, Jordan

*I got up early one morning,
And rushed right into the day;
I had so much to accomplish that
I didn't take time to pray.*

*Problems just tumbled around me,
And heavier came each task,
Why doesn't God help me, I wondered.
He answered, "You didn't ask."*

*I woke up early this morning,
And paused before entering the day;
I had so much to accomplish
That I had to take time to pray.*

—Author Unknown

Philippines

(From Rev. Pat Hermosilla,
Elder-in-Charge)

We thank God for His abundant blessings showered upon the church in Caloocan City during our 20th Anniversary Church Services. In the afternoon, the First Church of God in Manila, Sambahan sa Nasyon in Valenzuela, First Church of God in Cavite, and our daughter church at Meyto, Calumpit, joined us in praising God. Rev. Mike Lacanilao, Director for the Philippines of the Back to the Bible Broadcast, gave the message.



Rev. Ellie Mercado, Master of Ceremonies for the 20th Anniversary Celebration.

Our members were challenged to give their lives afresh to God's work as they witness God's goodness and faithfulness to His church here in Bagong Barrio. We are grateful to all who contributed to the completion of this beautiful building, dedicated to the

worship and service of our Lord and Savior, Jesus Christ.

Bellevue, Washington

From Warren Mason, Staff Trainer
for the Navigators.

Often people ask what my job is. It's hard to explain. Director of the Seattle Training Center is too formal a title. Some would undoubtedly visualize a classroom. Perhaps a factory would present a better picture with people working diligently. In reality, there is no classroom. The university is our workroom, just as the cities, villages and hillsides were Jesus' laboring place. People are the raw material. They are also the finished product. Eager converts, disciplined believers, spiritual reproducers. In addition there are the Intern Staff.

Incoming Intern Staff are already spiritual reproducers. Their lives are characterized by faithfulness, availability, teachability and servanthood. They are committed to a life of discipling and seek to clarify their sense of a call to the Navigator ministry. All have worked in their professions before coming here. They are not novices and are paying a price—joining us to live by faith.

My job is a fulfilling one. I'm seeing last year's converts becoming disciples; last year's disciples becoming makers of converts and disciples. The Intern Staff are becoming "select arrows" for spiritual war (Isa. 49:2). They are to do exploits for God. They are to be people who start up whole ministries of reproducing disciples.

There are three campus ministry areas in which we are working - North Campus, South Campus and the fraternities or the "Greeks" as we call them. The North and South Campuses have three dorms each. Five hundred to a thousand students live in a dorm. The Intern Staff rent apartments close to the dorms to be available to the students.

In a recent survey of the South Campus, six hundred students were contacted, of which one hundred fifty expressed an interest in doing investigative Bible study. On North Campus, many internationals seem open to consider Christ. Pray for the follow-up of these and for the on-going work here in this area of God's "harvest field."

Warren and Hilve Mason
10314 N. E. 28th Place
Bellevue, WA 98004

Grace for Living and Giving

By Rev. Earl Minton

In a revival which began in a small Baptist church in Rives Junction, ten miles north of Jackson, Michigan, about twelve years ago, a seventeen year old girl got up to testify. She was president of the Youth Fellowship, a good student at school and one with many leadership qualities, but one that demonstrated little interest in spiritual things. In her testimony, she shared that she had determined to resist being affected by the Spirit of God for fear it would deprive her of the fun and enjoyment of life. Until then, she had not had any interest in spiritual things, for, as she testified, she hadn't seen anything in the lives of other church members that made Christianity attractive to her.

The church had just gone through a split. Many were bitter. Some were angry. Some were depressed or discouraged. It was difficult to find workers or volunteers to help in the many service projects in the church. There was quarrelling in the homes of church members. People complained about having to get out for church more than once or twice a week. Offerings showed the same lack of enthusiasm. Some even prophesied that the doors of the church would be closed in a matter of months.

Then God stepped in and began to turn things around. Farmers, who had vowed not to attend the special evangelistic meetings because it was corn planting time, left their tractors in the fields and attended church. People came from all over. Some were saved, others revived, and they in turn were used to revive others as they shared what God had done in their own lives.

The problem with this church is the problem of many churches or church members. They were trying to live the Christian life in their own strength and it wasn't working. A church that has a good percentage of this kind of member reminds us a little of the people of Israel coming out of Egypt. They grumbled and complained about everything. They had no joy. Even the patience and meekness of Moses wasn't sufficient to handle that situation. Imagine trying to pastor a church where you had to beg and plead with people to give a little time, effort or money for the Lord's work. I know I would be an absolute failure at such a

church because I'm not the type that can beg people to do anything.

How different was the church of Macedonia as recorded in II Cor. 8. Paul was in the process of receiving offerings from gentile churches for the believers in Jerusalem who were having a particularly difficult time. He knew that the church in Macedonia were having a difficult time also and probably hesitated in asking their help. But they themselves, feeling the pinch of poverty, begged to be included in the giving of an offering for the Jerusalem saints. What was especially joyful to the heart of Paul was their attitude. They first gave themselves to the Lord, and in faith, gave beyond their natural ability, so eager were they to share in the hardships of others. They were also eager to express their gratitude to God through their gifts for the salvation that had come to them through the Jews.

They gave as they lived, in the Spirit and love and power of Christ. And this brings me to my dual texts, both of which are familiar to us all. First, II Cor. 8:9 and then II Cor. 9:8:

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

"And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work."

The Christian life is a life lived by the grace of God in contrast to a legalistic life that says, "Do this!" and "Don't do that." In legalism, we ask, "How much do I have to do to get by?" In grace, it is the joy of doing one's best—of abounding in joy and service. The life of grace is a faith life. It is entering into the fullness which is in Christ Jesus, and out of that fullness, living and giving.

This is no doubt the reason why tithing is given so little attention in the New Testament. Tithing tends toward legalism—giving according to the letter instead of from the outflow of love.

In tithing, we tend to look upon God's portion as 10% of our income and our portion as 90% — though after taxes that may be 40, 50 or 60%. Whatever the amount may be, the feeling tends to be: "This is God's and This is mine." What is mine, I use in whatever way I choose.

New Testament giving is not that

way at all, for our giving is a by-product of our living. Paul hits it right when he calls it a "grace." Notice how he refers to the giving of the churches of Macedonia, then follows that up with encouragement to the church at Corinth.

"Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia,

"How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

"For to their power, I bear witness, yea, and beyond their power they were willing of themselves,

"Beseeching us with much entreaty that we would receive the gift, and take upon us the ministering to the saints.

"And this they did, not as we hoped, but first gave themselves to the Lord, and unto us by the will of God.

"Insomuch that we besought Titus that, as he had begun, so he would also finish in you the same grace also."

(II Corinthians 8:1-6)

The churches of Macedonia had experienced the grace of God, and they in turn gave by the same grace. Paul then urged the Corinthian church to do the same.

"Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

(Verse 7)

Do you know what the word, "abound" means? It means to "go beyond," to "exceed." It's like what Rebecca did when asked for a drink of water by Abraham's servant. She said, "Drink, my lord,...and I will draw water for thy camels also, until they have finished drinking." Do you know how much one thirsty camel can drink?

The word, "grace," is love expressed—love in action. God is love. Grace is love, meeting the needs of others, and going beyond meeting just the needs—abounding in doing the things that delight.

Living in the love of God is to give in the love of God. Love does not consider "what is required to meet certain standards," for there is no limit to love. Giving is only determined by one's ability and the need. Of course, to do less than a tithe would be to rob

ed, and of course, to rob ourselves of the blessing and joy of giving.

This truth is illustrated, I believe, by comparison of the Ten Commandments with the Sermon on the Mount. Jesus said, "The law states, 'Do not kill (commit murder), But I say unto you, If you are angry or have hatred in your heart toward your brother, you are guilty of murder.'"

Here we see that Jesus did not do away with the law, but rather interpreted it in terms of the real issue—that the heart relationship to God. To the Pharisees, Jesus said, "You must do this, and that you ought to do; but you also need to remember mercy, judgment, and the love of God."

Jesus did not abrogate the tithe or the law. He simply took it out of its original context of "an eye for an eye," and interpreted it as God originally wanted for it to be—GUIDELINES TO HELP US SEE WHETHER WE ARE REALLY LIVING IN THE LOVE OF GOD. They are meant to reveal the sinfulness of God and the sinfulness of man so that we might look to God, not only for forgiveness, but also for His power of living.

Giving is a grace, and is patterned after God's giving. "For ye know the price of our Lord Jesus Christ that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

Who can compute the riches of Christ in glory, or who can measure the gap between the throne and the cross. "He who was rich became poor," and it is important to remember that poverty is always worse when one comes to it after having been rich. But why did He become poor? "For your sake."

He went to the cross that we might share His glory in heaven for eternity. So, He became poor so that our eyes might see Him in His Word, that our hearts might contemplate Him—to know His thoughts and to seek His love—that our hearts might overflow with His love—that our tongues might speak His praise—and that our hands might be used in His service.

Jesus became like one of us that we might become like Him. Thus, He is not only our Savior from sin and sin's penalty, death; but He is also our pattern for living—and giving.

Heaven's missionary program is our missionary program. "He was rich, yet for your sakes, He became poor." The seed of wheat must fall into the ground and die for it to bring forth

fruit. This is true of us as it was of Christ. It takes grace to die—for the sake of others. "And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work."

Not only is God able to make all grace abound toward us, but it is His delight to do so. He longs to pour Himself into us in order that through us He might touch the lives of others.

There are two seas fed by the same river—the River Jordan. One is the Sea of Galilee and the other, the Dead Sea. One is alive with fish and people living by its shores. The other is dead and its shores are desolate. The difference? One gives as it receives. The other keeps all it receives.

Which most represents our lives? Remember, *God is able to make all grace abound toward us...* that we may abound to every good work.

A Free Ride

When we put up a big tent in Montego Bay, Jamaica, to begin a church there, many came to our nightly evangelistic services but dropped away when we began our building program. Some said, "We'll come back after you get your building completed. It seems they wanted a free ride.

We have all had the experience of driving along the road and seeing up ahead a hitch-hiker. His message was, "You supply the car and gas and driving, and I'll ride with you."

This "free ride" attitude is found in most congregations. Let others supply the building, light, heat, pay the pastor, do the hospital and other visitation, Sunday school teaching and the support of missions, and I'll attend when convenient.

The Lord looks down on such with pity. He had wanted to fill their hearts with joy in giving of themselves—but He couldn't.

E.L.M.

Praise for Christmas Day

Our Heavenly Father, we praise you for Jesus the Christ and we thank you for His coming. We thank you for the prophet's hope, Scripture's sure word, Mary's submission, and Joseph's courage. We thank you for the angel's message, the shepherds' joy, Mary's song, and for the Wise Men's faith.

We thank you that in Jesus, you came into this world, sharing human hurts and pleasures. Most of all, we thank you for His death to save us from sin's penalty, power, and one day, from its very presence.

Give us a responsive heart whereby we may never cease to wonder at your amazing grace. As we contemplate your great Gift, may we remember that as He was in this world, so we are to be. In the Name of the One who gave Himself for us, Amen.

E.L.M.

Leadership Standards in the Christian Education Department of the Christian Catholic Church

1. Have been a Christian for at least one year, showing evidence of spiritual growth and leadership potential.
2. Be at least eighteen years old with such emotional and spiritual maturity as to give evidence of ability to lead a specific age group. Helpers may be under eighteen but should also be involved in other worship, learning and social activities of the church.
3. Manifest personal and social Christ-like qualities as to produce positive influence on those he would lead.
4. Subscribe to the doctrinal position as expressed in our "This we Believe" booklet.
5. Take advantage of recommended training that is available to improve skills. In Sunday School, this especially involves monthly training and planning sessions with your department superintendent. Optional but very desirable are various training classes in the church and outside our church.
6. Has observed at least one session of the group to be led.
7. Is faithful in attending the regular weekly services of the church, unless prevented for some good reason.
8. Manifests concern for each Bible class member, seeking to win the lost and encouraging each believer in their walk with the Lord, giving special attention to absentees.
9. Is regular in attendance, arriving a few minutes early. When unable to be present, notifies superintendent or arranges for a substitute as early as possible.

Hugh Mainord
Minister of Christian Education

A Tale of Two Boys

Stomachs protruding, bulging,
sore. Two boys. Two reasons.

'Mom can I have more turkey?'
'Help yourself, there's plenty
more.'

'Mom isn't there anything to
eat? My stomach's sore!' 'Maybe
tomorrow.'

One mom laughs. *The other
Mom cries.*

Inflation's cutting the paycheck,
we will have to economize!
*Drought-ravaged land; no game, no
grain.*

One dad trying to keep his
standard of living alive. *The other
struggling just to survive.*

'I don't like sweet potatoes!'
'Well there's plenty of mashed.'

'Dad, couldn't you find anything
to eat?' 'Nothing, son.'

'Now thank we all our God...'
'You know I don't like pumpkin
pie!' 'Then eat the mince.' 'I don't
like that either!' 'Surprise, I baked
a cherry pie just for you.'

'Nothing?' 'Nothing.' 'It's been
three days!' 'Maybe tomorrow.'

'Mom, my stomach hurts!'
'That's what you get for eating like
a pig. Quiet down. You won't die.
Dad's getting you an Alka Seltzer.'

'Mom, my stomach hurts!' 'I
know, son. Maybe tomorrow
there'll be something. Dad's still
out looking.'

Stomachs protruding, bulging,
sore. Two boys. Two reasons. One
is stuffed. *The other is starved.*

One mom laughs. *The other
mom cries.* One boy lives. *The
other boy dies.*

Hope Lutheran Church
Toledo, OH

In Memoriam

Mr. Werner Mattausch, September
12, 1984, in Arizona.

Mrs. Clyde (Gladys L.) Stewart,
nee Marshall, September 23,
1984, in California.

Mr. James B. Leech, October 1,
1984, in Zion.

Mr. Theodore David Hill, October
14, 1984, in Zion.

Mr. John W. Stocker, November
6, 1984, in Zion.

If Jesus Came To Your House

If Jesus came to your house
to spend a day or two,
If He came unexpectedly,
I wonder what you'd do.

Oh, I know you'd give your nicest room
to such an honored guest,
And all the food you'd serve to Him
would be the very best.

And you would keep assuring Him
you're glad to have Him there,
That serving Him in your house
is joy beyond compare.

But when you saw Him coming,
would you meet Him at the door
With arms outstretched and
welcome to your heavenly visitor?

Or would you have to
change your clothes
before you let Him in,
Or hide some magazines and put
the Bible where they'd been?

Would you turn off the radio [TV]
and hope He hadn't heard,
And wish you hadn't uttered
that last loud hasty word?

Would you hide your worldly music
and put some hymn books out?
Could you let Jesus walk right in
or would you rush about?

And I wonder if the Savior spent
a day or two with you
Would you go right on doing
the things you always do?

Would you go right on saying
the things you always say?
Would life for you continue
as it does from day to day?

Would your family conversation
keep up its usual pace,
And would you find it hard each meal
to say a table grace?

Would you sing the songs
you always sing
and read the books you read,
And let Him know the things on which
your mind and spirit feed?

Would you take Jesus with you
everywhere you'd planned to go,
Or maybe would you change your plans
for just a day or so?

Would you be glad to have Him
meet your closest friends,
Or hope that they would stay away
until His visit ends?

It might be interesting to know
the things that you would do
If Jesus came in person to spend
some time with you.

—Author Unknown

How The Work at Inscription House Navajo Mission Began

By Overseer Leland Barton

It all started with a God-given
burdened heart for the native
American by the late General Overseer
Michael J. Minter, who then com-
municated that burden to Rev. Leland
Barton, pastor of Zion Mountain View
Chapel in Phoenix, and to Overseer
Frank Robinson of California. These
two pastors, along with Malcolm
Robinson, made a trip to the Navajo
tribal headquarters at Window Rock to
inquire if there were some area where
no Mission was established and where
there was a need that could be met by
the Christian Catholic Church. The In-
scription House area was recommend-
ed by both the Vice Chairman of the
Council and Paul A. Begay, council
member from that area.

Monthly trips were made to the In-
scription House area for three years by
Overseer Barton. Meetings were held,
friendships established, and finally a
permit was granted to use 3.4 acres for
the establishment, of the Mission.

Support from the churches in Zion
and Phoenix made possible the pur-
chase of a large log hogan (home)
which was dismantled and rebuilt at
the Mission compound by Alvin
Tallman, in which meetings would be
held. An old 35 foot trailer was also
purchased as a home for Miriam
Robinson, then the widow of Frank
Robinson, first resident missionary.
Her companion was Miss Peggy
Thompson who served as interpreter.
A 950 foot well was drilled and equip-
ped to supply water for both the Mis-
sion and area Navajos, who hauled
water for their domestic use.

During the leadership of Rev. and
Mrs. Gerald Mason, who served for
three and a half years, beginning in
1957, a chapel and duplex living
quarters were built. Later, others
assumed leadership—Rev. and Mrs.
Arnold Studebaker, and beginning in
1962 to the present, Rev. and Mrs. Ber-
nard Reimer.

Many Christian Navajos have served
faithfully at the Mission. Lula Grass
Tallman served well as an interpreter,
assisting both Miriam Robinson and
Gerald Mason. Her brother, Roy Tate,
also helped in this way, and later
became a preacher. Presently he and
Jerry Begay are the ordained ministers
with LeRoy Nez as preparatory
minister.